[Poems Relating To Guests and Hospitality]

539x
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1. *Tara-l-ḥawi w-aẓ-ẓejf w-aṭ-ṭâleṭ al-ğâr*
   miṯl aṣ-ṣala' mâ bên farẓen w-sunna
2. *'ajben 'alejna ẓejfena talḥaḳeh an-nâr*
   wa-jmânana lesjûfen janhaẓenna
3. *elja 'aṭejna-ẓ-ẓejf mâ ẓall beha kâr*
   naḳ'od 'an zên al-mebâni b'enna.

1. Behold, a companion on the road, a guest, and thirdly a neighbor
   Like a prayer are protected by Allâh's law and tradition.
2. Ours the shame if a shot should hit our guest
   As long as our right arms can lift our swords.
3. If we yield our guest, no work is left in our land for us,
   We shall then sit behind a heap of branches instead of in a fine tent.

The poet is unknown. Judging from the first verse, where theological rules and traditions are mentioned, he was either a settler or semi-*fellâḥ*. The reciters were Ḥmâr abu 'Awwâd and Mindîl al-Ḳaṭ'i.

● [558] Verse 3. He who yields his guest to the enemy loses his honor and must as an outcast leave both his tent and his kin. No tribe will adopt him. If he will not leave the desert for the settled territory he must wander about as a hunter or robber. Lacking a tent he must shelter himself in bad weather behind tree branches heaped up in a semicircle. There he lights a fire by which he sleeps. A camp made in this manner is called *'enna*.

1. *Low ẓâḳ ṣadri ḳilt ḥoṭṭû ğeḏâmîr*
   w-awžed nâri miṯl nâr al-ḥarâbe
2. *ṯumm aḥtaref w-ağîb 'owğ al-menâžîr*
   w-aḥoṭṭhen 'ala ğamren 'aḳâb eltihâbeh
3. *edlâl tarka 'ala ḥâmi al-ćir*
   tiḏlež ćema silk al-ḥarîr en ṣabâ beh
4. *elja ğann ma' al-ḥall aš-šemâli da'âṭîr*
   malzûm bel-jimna nḥanni ar-reḳâbe
5. *w-en ṣâna'at naḥoṭṭ čabšen ma' al-mîr*
   w-en 'âzabat jesidd ḳowlen halâ beh.

1. When in my breast I feel a burden I say: "Throw on logs
   And light a fire big as a war beacon." [of wood
2. Then I go out to fetch pots
   And place them on red-hot coals.

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ves for special journeys. 3. *Rbâ'* is a tent for men only. 501
thing but coffee is made there. Other dishes are prepared 628
the women in another tent, where they also live. Among
e 'Amârât and Dahâmše tribes every chief has two tents put
, one for men, the other for women. *Bmdâḥel* is pronounced
ndâhel. The Dahâmše often replace the *ḥ* with *h*. 4. Ğezzâ'
en Meğlâd, a relative of Hâjes, was the war leader, *šejḫ aš-*
îd, of the Dahâmše. 5. *Membâh* is something which we learn
rough others. 6. *Naḫwa* is the war cry of a kin; a warrior [721]
ataḫi, when he shouts his war cry before the chief or his com-
des to prove that he will not desert them; an oppressed man
ḫa', when he shouts the war cries of some prominent men, [577
lling them to his aid. Whoever hears his own war cry uttered 558] ●
an oppressed man feels ashamed and has to give help or
e lose his reputation. 7. The traveling companions were his
latives, with whom he was riding to buy corn in as-Samâwa [609]
the right bank of the lower Euphrates. 8. The poet asso-
ates with strangers, the Rwala. Even if they were fellow
besmen, *beni al-'amm*, yet they would not protect him as
uld his *ahl*, his kin. 9. Fahad's father was Hâjes eben
eğlâd, universally recognized as the best judge, *'âreṣa*. 10.
ḥammad eben Turki, the chief of a powerful kin. 11. Ẓâri
en Ẓbej'ân, an influential chief of the Dahâmše. *Zebûn*,
stead of *zeben*, shelter or protector. *Aṭ-ṭîb* means a struggle,
contest or duel, with the stoutest hero of the enemy. 13.
aš'ân eben Bakr calls the camel herds belonging to his kin
aḫla, hence his war cry: *"Ana-ḫu ğaḫla eben bakr*, I am
e brother of Ğaḫla, I am Eben Bakr!" *Radijje* is a common
are, *kdîše*. 14. *Flân meḏhaḇeh* (pl., *meḏâheb) ẓajjeẓ*, or *ṣid-* [828]
ḥ ẓajjeẓ, is a narrow-breasted person, or one easily offended,
ho remains so for a long time; one who cannot exhale the
ger from his breast. 16. Second cousins separated by two 605
nerations from their common ancestor, their great-grand- 614]
ther, are included in the *ahl* proper or the kin bound to
ford one another mutual protection.

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aid him in obtaining his rights, *jimašši-l-ḥakk*. First he goes to the accused and asks him to return the stolen weapon or to declare on *ǧehîra* oath (see above, p. 430) that he has stolen nothing. Should he refuse to do either, the protector will declare: "Behold! So-and-So resists, although the weapon belonging to X is in his belly. The she-camels for whom the latter has asked my protection from this day are his own. Beware everyone who would take them away from him. Behold! they stand before my face."

His honor, his good name are the principal motives of a Rwejli's charity. There is nothing he fears as much as dishonor to his good name and a reflection on his character, or, as he says, the blackening of his face. Should he fail to guard his protégé effectually, to get compensation for him who walks before his countenance, should he disregard his guest: in all these cases he is threatened with the blackening of his face. The wronged man then ties a black rag to a long stick or to a spear and cries:

"This is the black flag of So-and-So. I put myself under his protection and he has not freed me; I suffered loss before his face; I was his guest and he has not fed me. May Allâh blacken his face! *Hâḏi ṛâje sowdaʾ flân eben flân daḫalt ʿalejh w-lâ fakkni râḥ rizḳi bwağheh mâ ʿaššâni sawwad allâh wağheh.*" Naturally the people are eager to learn the details and on hearing them run to the accused to mete out justice.

PROTECTION FROM OPPRESSORS; RECOGNITION OF BENEFACTORS

If a man of power oppresses a weaker one and the latter is unable to defend his honor himself, he ties a piece of black tent cloth to a stick or spear, rides around the camp of his kin, and shouts:

"My friends, O ye people who give protection! know ye that my face has been insulted by the powerful So-and-So; *rabʿi jâ hla-l-ḥamijje ḳaṭṭaʿ wağhi flân al-belijje.*"

This is a sign to his kinsmen to mount their horses or camels and to parade before him shouting their battle cry, *jeʾarzûn ʿendeh w-jentaḥûn*: "X, behold, here I stand before thee, O X! *jâ flân ajnêk* [sic] *jâ flân.*"

When all are assembled, they tear up and throw away the black flag, surround the tent of their powerful neighbor,